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ABSTRACT

An increasing population, large families, poverty, lack of orientation to urban living, and high mobility rates are all problems related to the influx of Indians into the Minneapolis area. This interim report presents a broad perspective of the efforts of the public school system, the community action programs, and the University of Minnesota at Minneapolis to meet the rapidly increasing and apparent problems of this minority group. Emphasis has been placed on the involvement of parents and Indian community leaders in the creation of advisory councils and in the leadership of educational efforts. It is noted that the Minneapolis Public Schools have created a position entitled Assistant Director of Urban Affairs and Consultant in Indian Affairs, which is a position for an Indian. Also, the University of Minnesota has created a Department of Indian Studies. Information is presented on the dropout problems, parental attitudes, proposed program adjustments, and current exemplary programs. (DK)

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INDIAN EDUCATION IN MINNEAPOLIS:
AN INTERIM REPORT

by

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Introduction

Previous research by the Training Center for Community Programs indicates that several education-related assumptions about Minneapolis Indians may be made with some certainty.

First, a steadily increasing number of Indian people are moving to Minneapolis. The educational needs of this unique Minnesota minority group may be expected to create new pressures upon the public education system of Minneapolis for appropriate structural changes.

Second, Indian families tend to be large, so that the immediate need for pre-school, elementary and secondary education is significant. Also, for many Indian families, the school may be potentially the single most important urban institution in terms of its impact upon daily life. The development of a relationship between Indian user populations and the system of public education therefore becomes an important step for Indians to take in achieving a rewarding adaptation to urban life.

Third, it can be anticipated that the education of Indian children in the city will be exacerbated by the problems of poverty. All of the concomitants of low income - poor housing, inadequate diet, family disorganization, insufficient clothing, and lack of support for the educational process at home, to name a few - constitute a drain upon the potential learning of Indian children, and the public school system is therefore wedded to the fight against poverty in its efforts to enhance the learning of Indian children.

Fourth, pressures to adjust to urban life can be expected to strain the identity of many Minneapolis Indians. If it is to serve the needs of the Indian community, therefore, public schooling may need to help migrant Indians transplant such roots as language, history, and culture, and - perhaps more important help Indians establish for themselves what it means to be an <u>urban Indian</u>.

Fifth, the reservation-urban orbit may interrupt the schooling of Indian children, and more effective ways need to be found to ensure the continuation of effective public education for Indian children as migration occurs.

In addition to educating Indian children, the public schools in an urban setting like Minneapolis may be able to satisfy other important educational needs. Indian adults with very little formal education may need to acquire basic skills in order to become employable; Indian adults and young people who are school drop-outs may want to return for high school graduation or the G.E.D.; vocational education may be needed by some Indians in order to achieve a better position in the job market; Indian adults may need special courses designed to teach ways of adapting to the city, including utilization of urban agencies which may be sources of help, and including the development of improved understanding of the public schools' operation.

Seventh, whether or not the migration of Indian Americans to the cities parallels the earlier movement of southern, rural blacks to the cities of the north in its eventual expression of bitter despair may be determined in some ways by the extent to which public education can provide a relationship with the newly-emerging urban Indian population that is viewed by Indians as being useful.

The School Experience

As with most large-city school systems, the Minneapolis Public Schools face growing demands for services while beset with increasingly difficult social problems. In 1960 Minneapolis contained only 14% of Minnesota families, yet today it has 28% of Minnesota AFDC families and 79% of the Hennepin County elderly.[1] While the critical problems of core-city poverty and deprivation have become worse, the social, governmental and economic mechanisms for dealing with such problems have not been improved. Because of compulsory school-attendance laws, the dual impact of poverty and race is greater upon the city's Public Schools than it is upon many other metropolitan institutions. Of the Public Schools' approximately 70,000 students, about 14,000 come from situations of poverty, neglect, or delinquency. More than 10% of the student body comes from a racial minority group home. Five of the System's 100 schools have a student body of more than 50% racial minority group students. Also, there is the problem of aging physical facilities: the median age of Minneapolis Public School buildings is 53 years, and the System is using nineteen buildings that are 88 years old or more.[2]

Yet the city's Public Schools have the reputation, largely deserved, of facing contemporary educational difficulties with inventiveness and versatility. Examples of innovation, experimentation and emphases in the city's elementary schools include:

- Use of spelling pattern materials to teach reading.
- Use of the structural approach to teach literature.
- Use of the language experience approach to teach literature.
- Use of Sullivan programmed reading materials.
- Teaching pronunciation and spelling through color-coding phonemes that are alike.
- A special reading motivation project, where librarians meet with talented children to enrich their independent reading during the school day, and aides meet with them after school to read to them or to encourage them to read.
- Use of Michaelis social study units.
- Team teaching.
- Use of listening centers, consisting of headphones, a jack, a taperecorder and/or other audio-visual equipment. Such centers may become (1) an extension of the teacher through taped lessons, (2) an enrichment experience in listening to poetry, literature or music, or (3) a compensatory experience for such children as delayed readers.

- Development of teaching materials indicating what minority groups have contributed to our culture.
- Experimentation with ungraded primary units.
- Minnemast - an integrated mathematics and science program with emphasis upon self-discovery or inductive learning of basic concepts.
- Various experimentations in science instruction.
- New Career aides.
- Hot lunch and bag lunch programs.
- W.I.S.E. Program. Women in Service to Education is an association of 11 women's organizations which recruits volunteers essentially, although not exclusively, from among their members to serve as reading aides.
- Use of school aides for sub-professional duties, especially those emphasizing supportive relationships with children.
- An experimental three-year elementary guidance program in three schools of comparable size on three different socio-economic levels.
- Social Group Workers in three schools provide both group and individual counseling and related services to students whose social or emotional adjustment interferes with the educational process.
- Intern principals.
- Tutoring in 40 schools.
- Research studies on various levels in 40 schools.
- Special Learning Disabilities Resource Program in 40 schools.
- Noon-time French in 9 schools for selected children.
- Creativity projects providing encouragement for gifted children in 4 schools.
- Project Motivation in three schools, where University students act as parent substitutes for children in target area schools to provide enrichment and motivation toward achievement.
- Extended Day Programs in 13 schools which extend the use of buildings and equipment by the whole community.
- Block Home Plans in 10 schools are initiated and sponsored by local P.T.A. units for the identification of safe places for children to go when threatened by some danger on the way to or from school.
- Volunteer tutoring in 12 schools.
- Volunteer aides in 7 schools.
- Comprehensive children's and youth health care projects in 3 schools.
- Community Development Programs in 3 schools, designed to achieve the best use of community resources.
- Two Basic Skills Centers, utilizing "talking typewriters," which are programmed machines that lead the child through activities that are aimed at improving his reading abilities step by step.
- The Task Force on Minority Cultures, a group of elementary and secondary teachers, prepares specialized units on American Indian and Negro cultures, teaches micro units, conducts staff meetings, and talks to P.T.A. and other groups.
- A 25.1 pupil-teacher ratio for kindergarten and a 28.3 ratio for grades one through six.[3]

Similarly, Minneapolis' secondary schools offer a variety of programs and features which are supportive or supplementary to, conventional instruction, such as:

- The Carnegie English Program, a cooperative training program for teachers of English by the University of Minnesota and the Minneapolis Public Schools.
- Teacher sharing, where two or more schools have the same teacher as a part-time staff member.
- Developmental and/or remedial reading to aid the handicapped reader or one who is reading below his potential.
- Team teaching.
- Foreign language in the 7th and/or 8th grade, one or two years before the usual 9th grade level.
- Teacher aides.
- Seminars or independent study for self-motivated students under a skilled teacher.
- Cineview-English, an extensive viewing of films as an art form as well as a means of communication.
- Pupil orientation, a special emphasis on orienting new and transfer students to their new school.
- New Career aides.
- Use of the Resource Teacher, an experienced master teacher released part-time from regular duties to work with new teachers.
- The Humanities Course, usually a combination of subjects in English, social studies, art and music taught by a team of teachers.
- A Work Program for 16 year-olds who have a combination school and on-the-job experience.
- The Self-Contained Class, where a group of students who usually do not have a good school attitude are put with one teacher for several hours to attempt to change attitudes and increase school achievement.
- 9th Grade Full Year Science, where students may elect a full year course with emphasis on individual and small group experiments.
- Paperback Books Program, where a large selection of paperback books are made available to students with a free book given to a student after he reads three others.
- Community involvement of school staff members in out-of-school programs such as tutoring, parent contacts, home visits, etc.
- Police Liaison Project, where a juvenile police officer is assigned to a school to serve as a classroom resource and enhance student and police understanding.
- Basic Classes, which are grouped classes for low achieving students who need extra help in the basic fundamentals.
- Student magazine, a literary magazine to provide students with a readily available forum.
- Minority Culture, an exchange program between students of an inner-city and suburban school.
- Ungraded classes made up of students of several grade levels who are allowed to progress at their own speed.

- Zero Hour Classes, which are classes scheduled before the first hour morning class to enable selected students to take a class not available to them during regular school hours.
- Group Counseling, where counselors meet with small groups of students with similar problems.[4]

The System also conducts a community school program with annual course enrollment of more than 27,000. The program provides classes for adults in a full range of activities at nominal fees within easy distance of the enrollee's home. In addition to courses leading to the high school equivalency certificate (G.E.D.), there are such courses as basic reading, basic English, basic arithmetic, computer programming, modern math for parents, reading improvement, typing, shorthand, bookkeeping and accounting, children's clothing, basic dress patterns, sewing, shortcuts in clothing, creative budget cooking, home plumbing, wood carving, reupholstery, furniture refinishing, auto mechanics, practical politics, race relations, minority history, and Afro-American history.

Special community education efforts include lip reading classes for the adult with impaired hearing, conducted in cooperation with the Minneapolis Hearing Society; classes sponsored by the YWCA and held in six inner-city schools through the Extended School Day Program; special courses in nurse aide training, professional homemaker training, food services training, professional sewing and alterations, typing refresher and office practices, and activities aide training conducted by the Career Clinic for Mature Women for women 38 or older and held in the Public Schools' Adult Education Center; and special credit-free and degree-credit courses offered by the University of Minnesota's General Extension Division in the public schools. Another significant federally-funded community school program is adult basic education, which provides classes in basic language arts and basic arithmetic skills to any adult, age 18 or older. Some areas of general knowledge and importance to adults are also taught, such as health, consumer education, civic responsibility and job attitudes.

In short, the Public Schools can be viewed as a potentially valuable resource to the growing Minneapolis Indian population. They provide a broad spectrum of learning options, and some of these options in particular - the Community School Program, the Extended School Day Program, the employment of

teacher aides from minority groups, instruction in minority history and culture, and Adult Basic Education - could be of immense help to Indians wanting to construct a new urban Indian identity, a positive culture for Indians choosing to live in the city, a culture perhaps based upon Indian ways of mastering the urban environment. The nature of the bargain now being forged by Indian adults and the Public Schools - a bargain evidenced by special educational programs for Indians, by the employment of Indians at all levels, and by the development and utilization of a special Indian advisory committee - can be expected to largely determine the utility of public education for this special population.

The conventional educational task, that of dealing with Indian young people in Minneapolis, offers considerable challenge. According to the 1968 racial sight count in the city's schools, the numbers of Indian children attending the Public Schools were:

Elementary	-	1,128
Junior High School	-	345
Senior High School	-	156
		1,629 [5]

The impact of an estimated 60% drop-out rate is revealed by these simple figures. While Indian young people account for 2.3% of the total Public School enrollment, Indians account for only .9% of all senior high school students. These 1968 sight count data represent an increase in the total number of Indian children in all schooling categories over the 1967 sight count. Contrasted with the 1,629 Indian children counted in 1968 were 1,357 in 1967. In 1967, Indian students accounted for only 1.9% of the total Public School enrollment.[6] In 1967 ten Indians graduated from Minneapolis high schools.[7] There were 54 Indian high school graduates in 1968.[8] The high drop-out rate is attributed by Indian leaders and school personnel to a complex of feelings and desires on the part of Indian young people. They often seem to feel discriminated against by non-Indian students, and they frequently feel that teachers are unsympathetic to Indians. Some Indian students say they experience a general feeling of being disrespected and looked down upon, and there are many cases where clothing is perceived as being inadequate for school. There is frequently the conviction

that there is little value in completing high school, and Indian young people appear to emulate peers who drop out of school. Some Indian students simply want to find work or want to get away from home as soon as possible. On another level, there may be significant differences between values held by some Indians and the value system reinforced by the Public Schools, raising severe conflicts and questions of identity for Indian students. The educational experiences of Indian parents may not have been rewarding, so that parental influence upon children may not be positive. Earlier we noted that 52% of a sample of 100 Minneapolis inner-city Indian residents had not graduated from high school.[9] Consequently, parents may feel isolated from and powerless over the school system; this may lead to lack of involvement of parents, which simply amplifies the isolation of their children. Teachers may be unsympathetic to Indian children because of prejudice, or they simply may not have sufficient information and understanding about the heritage and culture of modern Indian children and their parents to be able to be sympathetic.

There is also the matter of racial imbalance. The accompanying table shows that, according to the 1968 sight count of pupils, 48% of the Indian children enrolled in elementary schools during 1968 were attending only seven of the System's 73 schools, and 38% of the Indian junior high school students were attending only two schools. The table also indicates that several of these schools have significant minorities of black pupils, a matter of particular concern to Indian parents and their children because of frequent conflicts between Indians and blacks in such schools. The Minneapolis School Board regards racially imbalanced schools as contributors to "growing up in a one-sided world," and the State Board of Education has approved for public hearing a proposed regulation that would require integrated schools in Minnesota, regardless of segregated housing patterns.[10] No systematic survey of Indian parents' attitudes about public school desegragation exists, but some Indian spokesmen have suggested the desirability of an exclusively Indian high school to combat the excessive drop-out rate. Association as Indians seems to be important to some Indian students, also. In one senior high school about 25 Indian students have formed the True American Native Students group, and in another school Indian students requested, and were allowed, their own home room. Such associations may be all the more important because opportunities to relate to Indian teachers are rare. A current report lists only nine American Indian

ENROLLMENT OF INDIAN AND BLACK PUPILS IN MINNEAPOLIS PUBLIC SCHOOLS HAVING TEN PERCENT OR MORE INDIAN PUPILS

Schools	INDIAN Number	INDIAN % of Total Enrollment	BLACK Number	BLACK % of Total Enrollment
Elementary Schools:				
Adams	95	26.2	48	13.2
Clinton	54	12.2	104	23.5
Emerson	29	14.1	9	4.4
Greeley	141	22.4	45	7.2
Hall	77	18.5	53	12.7
Irving	73	12.0	14	2.3
Seward	76	10.9	7	1.0
Hennepin County Home School	3	37.5	1	12.5
65 other elementary schools	580	1.7	3,018	8.6
All elementary schools combined	1,128	3.0	3,299	8.6
Junior High Schools:				
Franklin	63	13.8	59	12.9
Phillips	168	19.8	62	7.3
Hennepin County Home School	11	10.0	14	12.7
13 other Junior High schools	103	0.8	941	7.3
All junior high schools combined	345	2.4	1,076	7.5

Data are from the Minneapolis Public Schools 1968 sight count of pupils. None of the senior high schools had 10% or more Indian enrollment; South High had the largest Indian enrollment - 5%.

teachers in the entire System, while indicating that there were 26 teachers of Oriental ancestry and 181 black teachers. The total number of teachers in the district was 3,200.[11]

A special handicap of many Indian students, according to school officials, is mobility. The standard 13-column school card used to keep records of address changes are not adequate for some Indian students by the time they have reached the sixth grade.[12] Some observers have noted that, as Indian children grow older, there is a tendency for them to change residence relatively frequently so as to be able to live with various relatives in Minneapolis. Another problem exists with Indian children whose families keep them out of school until the wild rice harvest or hunting season is over; these pupils may lose as much as eight weeks of the 38 required. In general, truancy is a more nettlesome problem with Indian students, and Indian parents typically seem uncertain about what to expect from school attendance officials and resentful about the practice of labeling Indian pupils "delinquent" after repeated truancy.[13]

Attitudes of Minneapolis Inner-City Residents

One important influence upon the success of educational efforts planned for or with Indian people is the cluster of perceptions they report concerning such aspects of their lives in Minneapolis as community spirit, interpersonal relations, family responsibility, schools, churches, economic behavior, local government and tension areas. A special questionnaire probing these attitudes was administered to the 100 inner-city Minneapolis Indian residents described earlier. Since 83% of that sample reported having children, it may be that the attitudes they revealed are sufficiently representative of Indian parents to warrant mention here. Specific and detailed responses to each of the forty questions asked are available elsewhere,[14] and only the most general results will be reported here except for the questions dealing specifically with schools.

Questions about the quality of community spirit in the neighborhoods of these Indian residents yielded responses that suggest some dissatisfaction with neighborhood conditions, particularly on the part of men. Lack of concern about the appearance of the neighborhood, lack of cooperative effort to accomplish things for the community, and lack of community spirit which were

perceived, although the level of dissatisfaction was moderate. When the state of interpersonal relations was probed, a general feeling of belongingness emerged, and no specific areas of deep concern were apparent. Serious problems were perceived by these Indian persons in the realm of family responsibility. Lack of control of children by their families, the absence of respect on the part of children for others' rights and property, and failure of parents to establish behavior expectations for their children were seen as detriments to the community. The neighborhood churches were believed to be worthwhile by these respondents, but they tended to feel that too many church members failed to live by church standards. Surprisingly, questions about economic behavior did not reveal serious dissatisfaction with the system of economics, but there was the perception that neighborhood employers paid their employees too little. When the effectiveness of local government was probed, lack of real neighborhood leaders, lack of attention by the city government to the needs of the neighborhood, and inequities in the administration of justice were seen as severe shortcomings. Questions about tension areas revealed mixed responses. There was strong agreement that it was not necessary to spend much money in order to be accepted in the neighborhood, and it was generally agreed that race and nationality were not determinants of acceptance. However, the neighborhood was <u>not</u> perceived as being peaceful and orderly. In addition, a large proportion of respondents felt that too many neighborhood young people got into difficulty with sex and drinking.

The percentages of response for each question dealing with the schools and the questions themselves are reported below. In each case, the respondent could choose the category "strongly agree," "agree," "undecided," "disagree," or "strongly disagree."

Schools in this neighborhood do a poor job of preparing young people for life.

SA	A	UD	D	SD
13	22	33	29	3

Schools in this neighborhood do a good job of preparing students for college.

SA	A	UD	D	SD
6	19	45	17	13

High school graduates in this neighborhood take an active interest in making their community a better place in which to live.

3	16	40	33	8
SA	A	UD	D	SD

Many young people in this neighborhood do not finish high school.

11	41	34	9	5
SA	A	UD	D	SD

Most of the students in this neighborhood learn to read and write well.

7	34	36	17	6
SA	A	UD	D	SD

These inner-city Indian residents are aware that most young people in their neighborhoods do not finish high school, and they are inclined to believe that high school graduation does not bring with it strong motivation to improve the community. But the most interesting aspect of their responses to these questions is the uncertainty revealed about the actual functioning of the schools. This uncertainty suggests inadequate parent-school contact and communication, and it also raises the possibility that Indian parents may not know what to expect from the Public Schools and that they may feel that they are unable to deal with school personnel and practices. One Minneapolis Indian woman has observed that Indian parents "are afraid to come to school and only go there when their child is in trouble and they are called."[15] We have already noted that Indian adults are aware of neighborhood problems having to do with the behavior control of children and young people, and it appears that Indian parents - who have typically had very little success with formal education themselves - most often find that they are in contact with representatives of the schools when their children's behavior problems must be faced. Too often, their first contact with the schools is when they are met with combined pressure from school and juvenile authorities at the moment of a major crisis surrounding the behavior of their children. Another study has revealed that Indian parents are quite similar to white parents in their belief that education is necessary and important for their children,[16] but influencing and controlling their children so that the educational experience will have meaning and significance for them may be a vastly greater task for Indian parents than for many other parents.[17]

One group of approximately thirty Indian parents, concerned about the educational failure of Indian children and perhaps about their powerlessness in relation to the Public Schools, met in June of 1968 with the Minneapolis Superintendent of Schools to urge that special steps be taken to deal with problems of Indian education. This first official contact between an organized group of urban Indians and the Public Schools added impetus to growing pressures from teachers for more instructional material about Indian culture and life. Later that month, community programs specialists at the University of Minnesota were asked by school staff members to undertake sensitivity training of selected teachers about Indians in Minneapolis. The University representatives proposed that Indian parents and other concerned Indian citizens - rather than white professionals - be invited to plan, organize, implement and evaluate a one-week training session to be supported by funds and other resources from the Public Schools and the University. The University's Training Center for Community Programs supplied a list of Indian persons who might be interested in planning and participating in such a workshop, and, in turn, these Indian people suggested other Indians who could help.[18]

During July and early August, this group of Indian people held several open meetings at which any interested Indian was welcome for the purpose of structuring the training session. The end product was a one-week sensitivity course held in August at an elementary school in the poverty area and featuring presentations from 32 Indians and five non-Indians. College professors, a tribal chairman, an Indian Community Action Program Director, Indian parents, the director of an Indian Center, the Secretary of the State Indian Affairs Commission, an Indian community organizer, and Indian teen-agers were among those making presentations, suggesting the broad range of perspectives explored during the week. Among the topics discussed were:

Historical and Cultural Factors Regarding the Chippewa and the Sioux
Tribal Organization of the Chippewa
Tribal Organization of the Sioux
Historical Aspects of the Boarding School
Our Chippewa Students
Our Sioux Students
Transition from Reservation to Urban Life
What is a Reservation?
Urban Indians, Employment and Social Services
Teen Panel Discussion
Parent Panel Discussion
Overview of Indian Serving Agencies

The training session was enthusiastically received by the teachers, who urged that such training be required of all teachers in the System. One person who attended the workshop observed:

> We had admitted our frustrations among ourselves, we had hoped for guidance from our Universities and Colleges, as well as our own administration, but we had never thought of going directly to the Indian himself!....Some of us may have been surprised that the Indian community shares our concern, that they value education for their children and want to be full and equal partners with the schools in bringing about changes that will create a spirit of trust so that the Indian student can reap the benefits of the education so necessary for meaningful jobs as a way of getting out of the rut of failure and despair....[19]

Because of the effort's success, and because it was anticipated that there would be future problems requiring direct input from the Indian community, a permanent and formal organization was constituted and named the Indian Advisory Committee to the Minneapolis Public Schools.[20] Its purpose was to serve in an advisory capacity to the Public Schools on all educational matters pertaining to Indians. The committee has concerned itself with such matters as textbook evaluation, grievances of Indian parents, development of materials on Indian education and culture, planning of curriculum, and participating in workshops and human relations seminars.[21] Probably the Committee's most significant accomplishment during its early months has been its recommendation that the Public Schools create the special position of Consultant in Indian Affairs. That recommendation was accepted by the System, a job description was negotiated by members of the Advisory Committee and members of the Superintendent's staff, and personnel interviewed and selected the new Indian Affairs Consultant. The candidate chosen was an Indian.[22] Since this position may be the first of its kind for a large urban school system, the job description may be of particular interest:

> PERSONNEL: POSITION OPEN
>
> Title: Assistant Director of Urban Affairs and Consultant in Indian Affairs
>
> Responsible to: Special Assistant to Superintendent for Urban Affairs
> Term of Appointment: Two-year demonstration basis, to be evaluated by the Indian Advisory Committee to the Public Schools and the Staff of the Public Schools.

DUTIES AND RESPONSIBILITIES

1. Serve on the Superintendent's Staff.
2. Serve as secretary to the Indian Advisory Committee.
3. Serve as a liaison between the Superintendent's Staff and projects geared to serving Indian students, their families and the Indian community.
   a. Project STAIRS
   b. Indian Adult Basic Education Programs
   c. Upward Bound
   d. Other programs as they develop
4. Serve as a resource person and provide consultation to the school system in the area of curriculum and administration, staff development, school-community relations, program development, recruiting and other personnel activities.
5. Serve as a liaison person between the school system and community, and coordinate the activities involving school personnel with the Indian Community.
6. Such other duties as may be assigned by the Special Assistant to the Superintendent for Urban Affairs.

QUALIFICATIONS:

1. A Bachelor's degree
2. Training beyond the Bachelor's degree is preferred
3. Administrative experience
4. Ability to write program proposals
5. Knowledge of, sensitivity to, and experience with the educational needs of American Indians.[23]

When an Indian Adult Basic Education Project Administrator was to be hired, as well as a Counselor for that project, the Advisory Committee repeated its role as a participant in the selection process. Both candidates employed were Indian. Another undertaking of the Advisory Committee has been the production of a booklet of resource materials for classroom teachers in observance of American Indian Week, May 4 - 10, 1969. The booklet contained the Minneapolis Mayor's Proclamation of American Indian Week and American Indian Day, an introduction written by members of the Advisory Committee, the schedule of events for American Indian Week, a list of the organizations which were members of the Urban American Indian Federation of the State of Minnesota, reprinted articles from the Minneapolis Tribune and Newsweek magazine, a list of important dates in Indian-United States history, a brief description of several famous Indian Americans, a list of contributions of the American Indian to society, some teaching suggestions, a bibliography of resources, Indian poetry, and a quotation from Chief Joseph. The Public Schools compensated the members of the Education Sub-Committee of the Indian Advisory Committee for the time they devoted to preparation of the booklet.

At times, the Advisory Committee has become involved in grievances lodged by Indian parents with the schools. One such grievance was settled only to become the object of controversy within the Indian community when members of the militant American Indian Movement (AIM) learned about it. The incident helped to define the Advisory Committee's role in such grievances, as the following press account indicates;

> An Indian 'grand jury' took no action on a charge of racial discrimination in the Minneapolis schools after several Indians complained of the tactics used by the American Indian Movement (AIM) which sponsored the hearing.
>
> The hearing was called to look into charges that a Marshall-University High School teacher had used degrading language in speaking of Indians and had upset a seventh-grade girl in the class.
>
> The mother of the girl said the matter had been settled to her satisfaction and that AIM pursued the matter without her consent.
>
> School officials said the teacher had been reading a derogatory passage to show the class that books had dealt unfairly with Indians and other minority groups.
>
> Larry Harris, assistant to the school superintendent for urban affairs, said the school officials will review the curriculum in question to make sure it is not offensive.
>
> Several Indians at the hearing at AIM headquarters, 1315 E. Franklin Avenue, said the matter should not have been made public if the mother objected.
>
> Dennis Banks, a member of the AIM board, said just reading from such a passage 'does damage to minds still not matured.' AIM Chairman Clyde Bellecourt said, 'It's happening every day in the week. We're not going to give up. AIM was set up to make noise. We've spent too long doing it nice.
>
> Chris Cavender....a member of the schools' Indian Advisory Committee, said the AIM hearing was being conducted like those 'by white men that Indians criticize.'
>
> Here is a judge (Banks) who has made inflammatory and prejudicial comments before a hand-picked jury (of all Indians.) Should we practice to the same low level as whites do? I hope not, Cavender said.
>
> He said complaints about the schools should be handled through the Indian Advisory Committee as the one in question was.[24]

Thus, it seems that the Advisory Committee's brief life has been an unusually active one for a group of essentially volunteer Indian citizens. Its

performance as a vehicle for Indian representation and institutional change provides a sharp contrast to the Minnesota Indian Education Committee, an all-Indian advisory body to the Minnesota State Department of Education, which was modeled after the California Indian Education Committee.[25] The Minnesota Committee, some nine months after its widely-publicized inauguration. was still preoccupied with such mechanics as incorporation, funding, membership and by-laws.[26] Of course, the state-wide committee's apparent lack of purpose may be simply a reflection of its association with the Minnesota Education Department, an organization noted for its conservatism. The unexpected resignation of a State Commissioner of Education who was regarded as quite capable and progressive has occurred since the Indian Education Committee was established. Following the announcement of his resignation, the Commissione cited the bureaucracy of state government, lack of administrative flexibility, and lack of progress toward solving the problem of better urban education as some of the factors leading to his action.[27]

Two special urban Indian education programs in Minneapolis are Project S.T.A.I.R.S. and Indian Upward Bound. Their significance lies partly with their function as ethnic supplements to the conventional educational process and partly with their staffing, control and direction by urban Indians. They may be regarded as experimental efforts to directly involve the poor, minority-group parents in the educational process.

Project S.T.A.I.R.S. (Service to American Indian Resident Students) began in 1964 when a group of concerned northside Indian parents recruited volunteer tutors to help solve under-achievement problems of their children in the elementary grades. These parents hoped that such early attention would build motivation for academic success and would eventually prevent their children from dropping out of school. Tutoring sessions were conducted in a northside parochial school until early 1968, when the program extended to the southside of Minneapolis and new sites had to be found. Pressures for a more permanent program, adequate operating funds, and a professional staff led to a meeting during 1968 between S.T.A.I.R.S. parents, Minneapolis Public Schools officials, representatives from the University of Minnesota's Training Center for Community Programs, Hennepin County anti-poverty program staff members, and representatives of the Minnesota State Department of

Education. The result was a proposal for principal funding by the Office of Economic Opportunity, an agreement by the Minneapolis Public Schools and the University of Minnesota to split responsibility for the Project Director's salary, and the delegation of the Project to the Upper Midwest American Indian Center for financial accounting purposes. In September of 1968 S.T.A.I.R.S. received operating funds from OEO and was able to hire a full-time staff. Office space was provided in an elementary school on the south side by the Public Schools.

Tutors meet with their young Indian students for two hours or longer on Saturdays during the school year in several neighborhood churches. Some volunteers and pupils meet at other times convenient to their schedules. During tutoring sessions, time is spent strengthening basic skills such as reading and math and, following the formal tutoring sessions, volunteers and pupils may pursue cultural or recreational activities. It is felt that as much good results from the personal relationship between pupil and tutor as from the actual tutoring itself. At least once a month the staff schedules other functions such as outings, field trips, recreational activities, and meetings for groups of pupils, tutors, and parents.

Analysis of S.T.A.I.R.S. records for the period April 1 to June 30, 1969 revealed 106 pupils, most of whom came from the southside. These students came from thirteen public schools and four parochial schools in or near the city's target areas. Families with elementary-school children seemed to be attracted to the program to some extent via kinship lines, and this made it difficult to abide by the OEO poverty guidelines. Fully 50% of the children came from families with incomes above the poverty level, although these families were by no means well-off. When the program was re-funded for the 1969-1970 school year, it was with the understanding that new recruits would be admitted only if they came from poverty families. Of the 106 students, 36.8% were receiving AFDC benefits. During the 1968-1969 year, there were seven dropouts (6.6%) and nineteen (17.9%) who completed the program. A fairly common procedure was to refer "graduates" to Indian Upward Bound. Fully half the 64 families in the program had from two to five children enrolled, while the other 50% had only one child enrolled. Median family size was seven, and, in the majority of the families (62.4%) both father and mother were

present. In 31.2% of the families the mother was the only parent member. At least one parent was a family member in 95.2% of the families.

Of the 99 volunteer tutors during 1968 - 1969, 91 were students at the University of Minnesota, Macalester College, and Augsburg College. The remaining eight were professional people from the community.

A six-week summer program during 1969 consisted of classes during the afternoons at one school on the northside and one on the southside. The summer program was intended to enlarge the children's field of experience by emphasizing American Indian history and culture, by offering projects in arts and crafts, by pursuing recreational activities, and by providing group tutoring sessions.

Full-time staff members, all Indian, include a Director, an Assistant Director, and a Secretary. The nineteen board members also are of Indian descent.

Indian Upward Bound is a community-school program focusing on seventh, eighth and ninth grade Indian students in two inner-city Junior High Schools. It is funded by a grant from the U. S. Office of Education, with local financial contributions from the Minneapolis Public Schools and the University of Minnesota. Offices are maintained in the two Junior High Schools.

The original "Community School Upward Bound Program for Minneapolis Indian Children" was developed through eleven months of community meetings with Indian people and was written by staff members of the Training Center for Community Programs, University of Minnesota. The principal goal of the program was to ensure greater understanding of and commitment to the formal education process on the part of Indian children and their parents. It was specified that this goal could be reached through:

1. Involving parents of Indian children early in program planning, in part through the election of a Board of Directors that would be the actual governing body for the program;

2. Hiring Indians to fill staff positions at all possible levels in the program;

3. Using community and University facilities for program development, thus allowing Indian parents and children an opportunity to participate in differing social and geographic settings in the cooperative design of the program;

4. Dealing with dropout or "tune out" problems by working with seventh, eighth, and ninth grades instead of high school students;

5. Working directly with Indian youngsters to motivate them and encourage their participation in school activities;

6. Involving teachers, counselors, administrators and other school personnel in a close relationship with Indian parents and children.

One intention of the program was to encourage Indian children and parents to become aware of their potential for involvement in the educational process, and it was hoped that they would cooperatively help develop a model for urban Indian education. An underlying assumption was that Indian children's interest and achievement in school would significantly increase through their parents' involvement in the educational process.

Aspects of community control and parental involvement which were incorporated into the proposal were reinforced for the first board members of the Program through a visit to the Navajo Rough Rock Demonstration School at Chinle, Arizona.

Indian participation was stressed in the program proposal in the sense that Indians must be offered concrete program responsibility, must be afforded program opportunities they can utilize, and must develop a pragmatic confidence in themselves through carrying out these functions. It was anticipated that parental involvement would reduce the urban Indian adult's sense of isolation from the schools which his children attend, and it would supplant his feelings of powerlessness and hopelessness about the schooling process. It was assumed that Indian persons will most successfully adapt via collectivities rather than as individuals, as have many minority groups in the history of urban America. The project also proposed curriculum design emphasizing planning, cooperation and implementation among teachers, students and parents.

It was hoped that this would provide teachers with information and understanding of the heritage and culture of modern Indian children and their parents, so that teachers would know how to cooperate with parents and children and how to be sympathetic. Finally, it was assumed that urban Indian pupils form strong peer groups beyond the desired control of Indian elders or white educators, and coalesced around values and practices which are indifferent to those of the schooling process. It was believed that a community school program would introduce groups of Indian pupils to the need for education in order to function in a modern techologic society.

The major responsibility for carrying out the program was placed with the Board of Directors, the program staff, and the University of Minnesota. The University's primary functions as contracting agent were to provide technical assistance in all areas of the program and to administer the budget. Commitments from the Minneapolis Public Schools included help in recruitment of Indian students, permission to train teachers and involve them in further education about Indian people, and the provision of office space in the two junior high schools with the greatest proportions of Indian students.

Once the all-Indian Board of Directors was constituted and the Indian staff was employed, design and implementation of the academic year program began in October, 1968. Cultural and recreational activities for the students, teacher seminars arranged by the staff, tutorial sessions for the students, a weekly stipend for the students, and a clothing allowance for the students were features of the school-year program. Throughout the academic year, the Board of Directors continued to meet to establish policy, to make program decisions, and to plan the intensive nine-week summer program.

Although the original proposal had specified a residential summer program in Minneapolis, the Indian Upward Bound Board of Directors and staff decided to locate the summer program at St. John's University in Collegeville, Minnesota, some seventy miles northwest of Minneapolis. It was believed that removal of the children from the confusion of an inner-city setting to a more pastoral environment would facilitate group identity and motivation for learning. A dormitory at St. John's University was rented for the duration

of the summer program and the supplementary summer staff was recruited, including certified public school teachers, program aides, tutor-counselors and a special program coordinator. Indian parents served as program aides and Indian young addults filled the tutor-counselor positions. The vast majority of the staff during the summer were Indian people. Classes in science, English, mathematics, social science, the Chippewa language and arts and crafts were supplemented with field trips, powwows, and recreational acitivities. Indian Upward Bound youth participated in the Minneapolis Summer Olympics, an athletic contest for inner-city youth, and were awarded numerous prizes. Following the summer program, and as a result of the experience, an arts and crafts instructor and a second guidance counselor were added to the academic year Indian Upward Bound staff. Numerous adjustments in the program as originally proposed have been made by the Board of Directors and staff. At the time of its re-funding for a second year, the total number of students to be served during the academic year was increased from seventy-five to one hundred and twenty-five.

What observations about these two community-controlled Indian education projects can be made?

1. First, it is significant that neither of the two principal funding agencies (OE and OEO) have seen fit to attach independent evaluation or research components to these programs. Some combination of myopia, self-protection, and anti-intellectualism seems to undergird these administrative decisions. Field representatives from the two agencies are usually heard to appraise the efforts in terms of their "feelings" about them, and there is frequently the inference that either local or national political considerations are of prime importance in funding decisions. Such practices are precisely why we have so little reliable evidence about the functioning of social-action programs in this country. Consequently, the observations of the authors reported here are personal and therefore incomplete and perhaps biased.

2. Böth programs are governed by all-Indian boards of directors composed of parents of children in the programs and of other Indian community representatives. These boards make program policy decisions (including personnel decisions) and they mediate the program with the Indian and white communities. It appears that there is considerable variation in the ability and willingness of board and staff members to articulate these programs with representatives of the two communities. In some cases, routine requests for information from non-Indian institutions are regarded with suspicion, but in other situations Indian persons involved with these programs have done convincing and effective jobs of persuading non-Indians that program needs are important. The organization and efficiency of board meetings of both programs have improved vastly since the programs' inceptions, and this improvement has occurred without stimulus from whites. Some Indian persons have concluded that formal training of board members would be a valuable investment of time and money.

3. The boards of directors have employed professional and non-professional Indian staff members to implement these programs. No specific training was provided for these Indian professionals, but some had had previous administrative work experience. One area of concern which has arisen is the matter of appropriate representation of the program to the public, and, in one case, board-staff conflict over a rather candid airing of the problems of urban Indians by a senior staff member resulted in the resignation of that staff person. Another problem which occasionally surfaces is the difficulty Indian board members and senior staff members have in structuring broad areas of job responsibility or in specifying tasks for staff members.

There is an unmistakeable reluctance to interfere in the activities of other Indian staff members and to assume an authoritarian role, and there are, unavoidably, difficulties with coordination and organization as a result.

4. There has apparently been consistent and appropriately flexible support and cooperation from the Minneapolis Public Schools' central administration, although there have been vexing problems with individual teachers and administrators. Office space has been provided in the two target area schools for Indian Upward Bound and in one elementary school for Project STAIRS, and Indian staff members are therefore on hand to deal with Indian student problems and to implement the supplementary programs to tutorials and recreational/cultural events for Indian students. The School System has provided money to the program to pay for teacher seminars on the problems of Indian education, and those teachers who participate in these guest lectures and demonstrations receive either supplementary pay or professional growth credit.

5. Both program staffs tend to receive requests for assistance with a great many problems which are not strictly educational in nature. Such matters as welfare-payment difficulties, housing problems, need for medical assistance and trouble with juvenile authorities often intrude to occupy staff time. In general, Project STAIRS staff members have followed the practice of referring all requests for non-educational assistance to appropriate agencies, while Indian Upward Bound staff members have tended to become more directly involved with non-educational problems, especially in cases where juvenile authorities are involved. This latter tendency has occasioned some observers to suggest that Indian

Upward Bound staff members are trying to do too much. The interrelated nature of the many problems facing urban Indians as well as the desire of Indian parents to take their problems to Indian professionals seem to be inescapable observations. Urban Indian programs aimed at countering educational failure may be blunted by the complex of economic, social and cultural difficulties facing Indian families and young people in the city.

6. Board political stability is difficult to maintain. When it has been achieved, there is the hint that kinship or factional lines have been followed. This can make it difficult for board members to do their vital job of representing the program in the community, since they may be viewed as partisan. Consequently, rumors and gossip about the program may thrive. This suggests the possibility of structuring multiple programs within the urban Indian community along kinship or tribal lines. Achievement of political stability is, of course, not a problem unique to urban Indians; presumably, all societies have similar problems. But with the Minneapolis urban Indian population political upheaval can be crippling, since virtually all of the political activists in the community are the same persons who have sufficient expertise and experience to function as professionals or board members. A major political battle can bring program activity to a virtual standstill. It must be recognized that the injection of funds for special Indian programs into the community has the effect of upsetting existing status and power relationships. As a consequence, when new funds are made available or when proposals for projects are initiated, some Indian politician-professionals spend enormous amounts of time and energy in opposing any substantive change, even though the change may promise the net effect of

increasing employment and other benefits for Indian people. Thus, the conservatism of the poor -- or, rather, the conservatism of the "spokesmen" for the poor -- can have the effect of ensuring the status quo for the poor. Unfortunately, funds for ethnic programs are limited now, and, presumably, they will be limited in the future. In such a situation, the burden inevitably falls upon the Indian people controlling and staffing their programs to utilize a political system and style which protects and enhances the commitment and perpetuation of these special funds.

7. At least in the case of the more heavily-funded Indian Upward Bound, there is evidence that program opportunities tend to get "passed around". Student turnover is higher than is usual for regular Upward Bound programs, and there has been turnover in the sub-professional jobs, particularly during the summer program. Such turnover may be due to (1) individual desires to leave the program in favor of other activities, or (2) social pressure to vacate a position so that another may have it.

8. The nature and design of the Indian Upward Bound program has changed as Indian participation has become a reality and as the exact nature of the problems facing the Indian community have become apparent to the Indians who run the program. On the other hand, it has not always been easy to face these problems and to formulate effective solutions for them. Problems of Indian political organization, Indian-white relations, behavior control and the demands for discipline, white insensitivity to Indian culture and educational

difficulties, and competition with other minority groups all have intruded to influence the nature of the program.

9. Although there are no systematically-gathered data on the matter, some who are close to the Indian Upward Bound program -- staff members, teachers, parents, and school administrators -- report that the behavior and attitudes of many of the children served by the program have undergone a positive change. For many, disruptive behavior, truancy, tardiness, and loitering in the hallways seem to have abated, and some of the children appear to show a new interest in school and their teachers.

10. Recent severe criticism of Indian education at the national and local levels, while thoroughly justified, seems to have had the effect of reinforcing the alienation of some Minneapolis Indian adults, notably the militants, from educational institutions. While many Indian adults appear to value education as a means to a better future, some militants seem bent upon persuading the young that education is not "the Indian way" and upon "raising hell" with teachers and administrators. Unfortunately, these confrontations often seem to occur for their own sake, and viable alternative approaches to Indian education are not proposed by these militants, perhaps because they are not capable of doing so. The community of Indians in Minneapolis, then, is further divided on the issue of the meaning and importance of formal education to the Amerian Indian.

11. Initial experience with these two programs suggests that new ways of establishing relationships between Indian-controlled programs and predominantly non-

Indian institutions need to be developed. A case in point has been the way in which the University of Minnesota has functioned in relation to the two programs discussed here. Once program development and funding have been accomplished, the University's role has been one of providing administrative services, providing technical assistance upon request (as, for example, proposals and budgeting), and fiscal management in some cases. Apart from constraints imposed by federal-agency guidelines and University business procedures, there has been virtually no attempt by by University to influence program decisions and, when suggestions have been made by University staff members, it has been clear that they are only suggestions, to be accepted or rejected by the appropriate Indian persons. Despite these painstaking efforts, suspicion of the University's motives seems to linger. Repeated statements to the effect that University interests in Indian-run educational programs are confined to (1) encouraging more Indians to complete their public education so that they can enter the University as students and, perhaps, as eventual staff members, and (2) acquiring knowledge about and skill with inter-cultural education which can be transmitted to teachers-in-training have not, it appears, laid to rest Indian doubts and suspicions. An unfortunate result of this is the perception of the University as a source of funds and assistance which may, at some time in the future, reveal its "true motives" by attaching "strings" to its commitment of resources. To be sure, the history of Indian-white relations makes such reactions predictable and understandable, but it may be that the University's over-zealous desire to create a genuine atmosphere for Indian control of programs has prevented the development of a mutually-understood arrangement

between the institution and the appropriate Indian people. Perhaps what is needed is the bargaining of an enforceable agreement, specified in a formal contract, which stipulates the roles and contributions of each party to the relationship. The development of such contracts, their re-negotiation at appropriate intervals, and their administration could provide the framework for the development of a style of inter-cultural behavior between Indian Americans and dominant-society institutions. It is probably true, however, that the development of these contracts will require a long period of acquaintanceship between Indian people and institutions, so that problems can be aired and solutions can be tested. One potential vehicle for this process of acquaintanceship is the Indian Advisory Committee, which can enable Indian people to serve in an advisory role to a non-Indian institution while they gain the experience and understanding necessary before they can exercise their rightful power as minority citizens through a more formal relationship.

University of Minnesota Programs

Recent years have seen increased attention to the interests of Indian populations by the University of Minnesota. While this large state university extends its interests and influence far beyond Minneapolis, it is located in Minneapolis, and because of the policy of its central administration to better merge community and university interests, it has taken particular interest in the problems of Minnesota Indians. The tiny representation of minority group persons as students and as staff members in a university having an enrollment in excess of fifty thousand[28] has spurred efforts to attract and to specially serve minorities, including Indian Americans.

There are University staff members who have special responsibilities for actively recruiting Indian students and guiding them to on-campus sources of assistance. A Martin Luther King Program in the University's General College

and in its College of Liberal Arts provides scholarships, loans, tutorial services, and counseling to minority students. A special HELP Center (Higher Education for Low-income Persons) provides incoming disadvantaged students with assistance in planning courses, obtaining funds, finding work, and in becoming oriented to the University. Counseling services are available throughout the year. The American Indian Student Association provides Indian students on campus with opportunities to form friendships, to learn more about the University, and to deal actively with the problems of Indian students on the campus.

Curriculum change also is underway. The General College offers courses entitled Minnesota Indian History, American Indian Culture, and Minnesota Indians in the Sixties. These courses are open to students from other colleges. The Department of Anthropology in the College of Liberal Arts offers courses related to Indians titled Indians of North America, Indians of the Great Plains, Indians of South America, Peoples and Cultures of Middle America, Archaeology of North America, Archaeology of Middle America, Archaeology of South America, and Field Research in Archaeology. The History Department offers two courses dealing with the Colonial Period of American History and a three-course sequence called Migration and Mobility in American History. In the Geography Department there is Historical Geography of North America. A two-course sequence in the Linguistics Department deals with American Indian Linguistics. A three-quarter sequence in the Music Department covers American Music, including that of Indian Americans. A course entitled Intercultural Education: Indian American Populations is one of the few course offerings for those undergoing professional preparation to deal with Indian Americans in their contemporary life.

The most significant change in the structure of the University related to Indian Americans has been the creation of a Department of American Indian Studies. The proposal for the department was developed by an Ad Hoc Committee on American Indian Studies composed of University faculty members, Indian students at the University, and Indian community representatives. The committee proposed a department consisting of core faculty whose primary commitment would be to American Indian Studies, although some might have a relationship to other departments as well. A department, rather than a

program, was recommended and approved because it was believed that Indian Studies should be on an equal footing with other academic disciplines, and because it was anticipated that funding for a department would be more secure than for a program. It was recommended that some positions should be filled by scholars of American Indian descent. It was anticipated that a core faculty could be acquired by September, 1970 and, while the department was being staffed and its courses developed, a special Advisory Committee was to be appointed to serve by the Dean of the College of Liberal Arts. A final recommendation of the Ad Hoc Committee was to encourage coordinate faculty with their basic appointments in other departments. Their precise relationship to the American Indian Studies Department was to be reserved for future decision by the Dean, the Department and the Advisory Committee.

The specific goals of the proposed department were to be the following:

1. To offer undergraduate education, including a B. A. degree in American Indian Studies, that is based on sound scholarship and that contributes to an understanding of contemporary problems and issues;

2. To offer upper division courses that will contribute to the training of students in education, law, medicine, public health, social work, and other professional fields. Such courses would be part of the general education of such students, and would be especially useful for those whose careers will involve work with Indian people;

3. To offer upper division courses that will contribute to the preparation of graduate students planning research on topics related to Indian Studies;

4. To serve as a resource base for programs conducted in cooperation with Indian communities and organizations;

5. To make the University more open and inviting to Indian students.

Unlike some ethnic studies programs and departments, the American Indian Studies Department proposes to devote major attention to teaching non-Indians about Indians, particularly those who may have a professional or

service relationship to Indian Americans. Early courses in the Department included a three-quarter sequence in Beginning Chippewa (Ojibwa), a three-quarter sequence in Intermediate Chippewa (Ojibwa), a one-quarter course entitled American Indians in the Modern World, a one-quarter course called Cultural Patterns and Social Change among American Indians, a one-quarter course named Urban Indians in the United States, a one-quarter course called Legal Aspects of American Indian Affairs, a three-quarter Junior Year Practicum sequence, a two-quarter Senior Seminar sequence, and a three-quarter Directed Research sequence.[29]

A special sub-committee of the Ad Hoc Committee was established to determine the need for a special Indian Affairs Center on campus. A Center for Indian Development was recommended by the sub-committee and approved by the Ad Hoc Committee. This Center was intended to develop a community-University cooperative effort which would improve and coordinate existing community-University Indian programs and develop new capabilities to meet the needs and interests of regional Indian populations. Within the framework of urban Indian communities, this focus was to be nationwide instead of regional. In particular, it was anticipated that the Center would serve Indian populations in the north central part of the United States and in the Canadian provinces of Manitoba and Ontario. The specific content and scope of the Center's activities were to be determined after contacting as many Indian groups in the region as possible to receive their ideas, suggestions, criticisms and advice. A Governing Board, dominated numerically by Indian persons, was to set policy and supervise the staff. A major rationale for the recommendation of the Center was the realization that acute needs for action programs with Indian communities could not be met by the Indian Studies Department faculty without diluting their efforts and detracting from their primary responsibilities for teaching, research and other scholarly efforts. Consequently, it was suggested that the Center, staffed by action-oriented persons, but responsible for establishing and maintaining close articulation with appropriate University departments as well as with Indian groups, should serve a purpose supplementary to the Department of American Indian Studies. At this writing, approval and funding by the University administration had not yet occurred.

Other efforts housed at the University which bear upon Indian Americans include a project called Training of Teacher Trainers, funded by the U.S. Office of Education, which provides clinical experiences in inner-city education for selected professional educators from a consortium of institutions concerned with teacher preparation. The project is intended to provide a two-directional program where teacher education people become more aware of the current problems of the schools and school people become more aware of the problems of teacher education. It is hoped that the program will result in institutional change in the colleges and school systems. A special Library Services Institute for Minnesota Indians is intended to develop and distribute materials on Indian education, history, culture and art to school libraries throughout the state, and to educate librarians as to their need, use, and content through seminars. A special Indian-oriented supplement to the University's Project Newgate, an OEO-sponsored research and demonstration project designed to help prison inmates engage in collegiate-level study, has been proposed. The proposed supplement would function to aid Indian inmates of Minnesota correctional institutions at the level of tutoring and other assistance to assist the Indian inmate in his acquisition of a high school equivalency diploma; at the level of Indian history, culture, language and arts in order to develop a greater sense of individual and community history, present status and accomplishments, and sociocultural destiny; and at the level of college freshman-sophomore courses in basic disciplines in order to assist Indian inmates in making the transition from high school work to college-level academic work. A small pilot program, funded by the University's Center for Urban and Regional Affairs, attempts to meet some of the educational needs of selected Minnesota correctional institutions, notably in the provision of instructors in Indian history and culture, in the provision of films about Indian heritage, and in such service activities as setting up libraries for Indian inmates.

Finally, there are Indian students participating in a conventional Upward Bound Program at the University, and some Indian students have been admitted to the University through a special Early Admission for Dropouts Program, where high ability, under-achieving students from economically disadvantaged homes are selected for entry into the University.

FOOTNOTES

[1]Anonymous. "Some Facts on Our Community," Minneapolis Public Schools February 6, 1969, 1 p. (mimeo).

[2]Ibid.

[3]Anonymous. "What's New in the Minneapolis Public Schools? Elementary - 1967-68," Minneapolis Public Schools, no date; and Anonymous, "Annual Report Department of Elementary Education 1968-69," Minneapolis Public Schools, no date.

[4]Anonymous, "What's New in the Minneapolis Public Schools? Secondary - 1967-68," Minneapolis Public Schools, no date.

[5] Of course, the accuracy of a racial sight count, depending as it does upon the visual classification of children into racial categories by a host of teachers on a given day, is open to serious question. These figures must therefore be regarded as only rough estimates.

[6]Anonymous. "Sight Count of Pupils," Minneapolis Public Schools, 1967 and 1968, December 17, 1968, mimeo.

[7]League of Women Voters of Minneapolis and Training Center for Community Programs, University of Minnesota, op. cit, p. 29.

[8]Anonymous. "Twenty Indian Seniors Honored," The North Side Pilot, June, 1969.

[9]League of Women Voters of Minneapolis and Training Center for Community Programs, University of Minnesota, op.cit., p. 6.

[10]Ibid., p. 29, and Anonymous. "State Board's School Integration Policy," editorial, The Minneapolis Tribune, October 16, 1969.

[11]Anonymous. "7 Pct. of City Teachers from Minority Groups," Minneapolis Tribune, November 12, 1969.

[12]League of Women Voters of Minneapolis and Training Center for Community Programs, University of Minnesota, op.cit., p. 32.

[13]League of Women Voters of Minneapolis and Training Center for Community Programs, University of Minnesota, op.cit., pp. 34-35.

[14]League of Women Voters of Minneapolis and Training Center for Community Programs, University of Minnesota, op.cit., pp. 8-13.

[15]Kottke, Lee. "Indians Assail 'the System' Today" Minneapolis Tribune, April 25, 1968.

[16]Harkins, Arthur M. Public Education on a Minnesota Chippewa Reservation Technical Report #7 - 8138 to the United States Office of Education, October 9, 1967, pp. 284-287.

[17]On the matter of the Indian value of non-interference in interpersonal relations, see Rosalie H. Wax and Robert K. Thomas, "American Indians and White People," Phylon, Vol. 22, 1961, pp. 305-317.

[18]Cavender, Christian C., "A History of the Indian Advisory Committee to the Minneapolis Public Schools," July, 1969 (mimeo), p. 2.

[19]O'Brien, Margaret. "Overview of the History and Culture of the Minneapolis Indian - Summary," Minneapolis Public Schools, mimeo.

[20]Howell, Deborah. "Indians to Remain as Advisers", Minneapolis Star, September 10, 1968.

[21]Cavender, Christian C., op.cit., p. 3.

[22]"City Schools Name Indian Consultant," Minneapolis Tribune, November 13, 1969.

[23]Minneapolis Public Schools. School Bulletin. No. 1, September 2, 1969, p. 16.

[24]Howell, Deborah. "Indian 'Jury' Takes No Action on Bias Charge in City Schools." Minneapolis Star, October 22, 1969.

[25]Anonymous. "16 Named Advisors on Indian Education," Minneapolis Tribune, January 23, 1969.

[26]Mahto, Ted D., Memorandum to Minnesota Indian Education Committee dated November 11, 1969 (mimeo).

[27]Watson, Catherine. "Mattheis Denies Pressure Caused Him to Resign." Minneapolis Tribune, July 16, 1969.

[28]Anonymous. "Enrollment Over 50,000," University Report, University of Minnesota, November 1, 1969.

[29]The Ad Hoc Committee on American Indian Studies. A Proposal for a Department of American Indian Studies, final draft, University of Minnesota, May 21, 1969.